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VOL. V.—NO. 9. NEW YORK, SATURDAY, JUNE 28, 1856. WHOLE NO. 217.

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PERSONAL AND SPECIAL NOTICES.

Lectures in Connecticut.

S. B. BRITTAN will lecture in Winstead and New Hartford, Conn., on Sunday the 6th day of July, and during the succeeding week in Greenfield and Shelburne Falls, Mass., should the friends in those places find it convenient to make their arrangements at that time.

Spiritualism.

DR. JOHN BOVEE DODS, formerly the opposer of Spiritualism, will lecture in its defense next Sunday morning, at half-past ten o'clock, and at eight in the evening, at the ODEON, in Williamsburgh. Admission ten cents.

Lectures in Troy.

REV. R. P. AMBLER will address the Spiritualists in Troy, on Sunday next, at their usual hours of meeting, and will continue to occupy the desk in the same Hall for four successive Sundays.

Lectures in New Jersey.

DR. R. T. HALLOCK will lecture before the believers in Spiritualism and the friends of Reform, in Patterson, N. J., on Sunday next.

Lectures in Philadelphia.

MR. COLES, of Brooklyn, will occupy the desk in Sansom-street Hall, Philadelphia, next Sunday morning and evening, at the usual hours.

To her Friends and the Public.

MRS. E. J. FRENCH, having recovered from her late severe illness, is now prepared to resume her professional labors as a Clairvoyant Physician, and the exercise of her powers as a Medium. The reader is requested to see her card on the last page of this paper.

Test-Examinations and Healing.

IT will be seen by their card in another column, that Dr. A. G. Fellows and U. Clark receive visitors at present at 195 Bowery.

Friends of Progress Meeting.

A THREE days' Meeting of the Friends of Human Progress will be held in a grove near Winchester, Preble county, Ohio, commencing on Friday, July 11, 1856. L. A. Hine, William Denton, and Mrs. Anne Denton Cridge have engaged to attend. Other speakers are expected. All who are desirous to teach, and all who are desirous to learn, are earnestly invited to attend.

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Committee of Arrangements.

Land Reform.

A CALL has been issued, signed by John Windt, Gerritt Smith, K. A. Bailey, J. K. Ingalls and others, for a National Convention of Land Reformers, to be held on the 3d and 4th of July, at the Capitol, in Albany. All interested in this Reform are invited to attend.

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ENDING JUNE 10.

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We are prepared to furnish the back numbers of the present volume of this paper, and date subscriptions from the first of May, if desired. We can furnish Tiffany's Monthly from its commencement in March last. There can scarcely be a person without friends and neighbors who would thank him or her kindly for inducing them at this time to commence laying up these immortal treasures.

Tour for Pleasure and Use.

CHARLES PARTRIDGE, wife and son contemplate making a tour in July next, to the White Mountains, and thence to Canada West. If the friends on his proposed rout through New Haven, Springfield, Worcester, Boston, Lynn, Salem, Newburyport, Portland, Bath, Hallowell, Augusta, Gardiner, Conway, Bartlett and other places *en route* to the mountains, and thence to Canada West, think any good can be done to the cause of Modern Spiritualism by his meeting with them and relating some of his Spiritual Experiences and showing their significance in the form of a Lecture, he will be happy to serve them. Letters addressed to him at the office of this paper, during this month, will receive attention. Whenever it is not a burden, the compensation may be equal to the expenses. Subscriptions to the TELEGRAPH as a means of disseminating the glad tidings of spiritual intercourse will be solicited.

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SPIRITUALISM—VOL. I.

BY JUDGE EDMONDS AND DR. DEXTER.

The First Part consists of a comprehensive and forcible analysis of the Spiritual experience of Judge Edmonds and Dr. Dexter, through whose mediumship this book has been given to the public.

The SECOND PART is a faithful record of numerous interviews with Spirits claiming to be EMANUEL SWEDENBORG and LORD BACON, wherein they give philosophical disquisitions in reply to numerous questions respecting the life of Spirits.

PART THIRD is a copious Appendix, embracing the experience and observation of Hon. N. P. Tallmadge, late United States Senator and Governor of Wisconsin, together with the similar experience of several other persons, Correspondence, etc.

SHAKERS' MEETING.

F. W. EVANS, with a company of Brethren and Sisters (singers) from New Lebanon, will hold a meeting on Friday evening, June 27, at Stuyvesant Institute, commencing at eight P. M. And again at Military Hall, 193 Bowery, on sabbath, June 29, at three P. M., and in the evening at a quarter before eight. 216-1t

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.—NO. 9. NEW YORK, SATURDAY, JUNE 28, 1856. WHOLE NO. 217.

The Principles of Nature.

Original.

PROFESSOR HARE'S BOOK.

MESSRS. EDITORS:

In a former article I ventured a few remarks on the impropriety of presenting things as historical facts which were not sustained by sufficient evidence. I applied my remarks particularly to a piece headed THE YOUTH OF SAMOS. I write again, without confining the communication, however, entirely to the same subject.

As many have fired away at Professor Hare's Book with as heavy ordnance as they could command, and the book stands fire very well, I presume he will have no objection to my taking a shot at it too. I do not intend a regular attack, nor expect to demolish the book. That book is the best, the most convincing demonstration of the reality of Spirit-intercourse of any work I have read. The author is a strong reasoner, who boldly avows and advocates what he does believe, and as fearlessly attacks what he does not believe, and is always ready to defend what he has written. We know where to find him all the time. Nevertheless, I can not but think he has written not a few things that he ought not to have written, and would not if he had given the subjects a sufficiently thorough investigation before writing.

A great deal of what he has written respecting the Scriptures has been too hastily done. Though free from the least particle of superstition as to the sacredness and authority of those writings, he has not been equally free from prejudice against them. I have not time to expose those errors systematically, and should not have readers if I undertook it. Time will bring the matter right—and us too.

He has a very exalted opinion of the superiority of the revelations made to him, and he has a right to. But he has a very low opinion of the revelations of the Bible. He says, ¶ 1328: "Meanwhile the communications I have submitted involve the idea of progression, and convey infinitely more knowledge of futurity than the Old and New Testaments taken together." That is exalting his revelations "sky high," and setting others very low. If I should write so it would sound like bragging; I can not yet realize that infinite contrast.

A few examples will have to suffice to show his unfortunate spirit of prejudice against the Scriptures. He is down on that ancient Spiritualists the patriarch Abraham, very severely. He says, "Abraham turned his son and his son's mother out to starve, and twice exposed his wife to prostitution."—¶ 735. What evidence have we of this? As to the first allegation, from the account we have of the matter, Gen. 21: 9-21, it is certain Abraham did not turn them *out to starve*. He was unwilling to turn them out at all until *he had a spiritual direction, and a promise that they should be provided for*. And in these he as fully confided as Dr. Hare does in the revelations made to himself. Nor was Abraham deceived. The second allegation has this for a foundation. Abraham did twice direct his wife to say that she was his sister, (as she was by his father) once in Egypt and once in Gerad. The reason assigned for this was, that he could not prevent the king of Egypt or the king of Gerar from taking her away if they took a notion to do it, as they actually did. And if they knew she was his wife, they would murder him besides. Gen. 12: 10-20; 10: 1-13. If that will justify the charge that he twice exposed his wife to prostitution, then is Dr. Hare right. As the state of society then was, a person could not do as he would do now under a far more favorable state of society. And whether, in his situation, Abraham acted wisely or unwisely, it is wrong to make the greatly improved condition of society now the rule to judge his actions by.

Matt. 6: 25-34, meets with very severe strictures from his pen. Christ has given precepts in that text against distrusting the wise providence of God, and being harrassed with anxious thoughts about the future. It is true that the translators, in rendering the original, by the phrases, "take no thought"—"why take ye thought?" etc., have not hit upon a very fortunate translation for these times. The original means, as every scholar knows, *be not over anxious, take not anxious thought*. On this precept the Doctor writes:

¶ 1114. God has given the fowls of the air feathers as a natural clothing, and thus any effort to procure clothing on their part is rendered unnecessary; he has not given them hands nor intellectual ingenuity to *spin and weave*. On the other side, with little exception, man is naturally devoid of clothing, and requires clothes to protect him from the scorching solar rays or the freezing blasts of winter, but has been furnished with *hands and the ingenuity to spin and weave*. Under these circumstances was it reasonable to allege that man should be governed by the example of the feathered creation? Was it reasonable to infer that there should be no spinning nor weaving by men, because there neither was nor could be any performed by fowls?

¶ 1115. Again, the lily, like all other vegetables, not only comes into existence naked, but remains so, since it neither can nor will clothe itself, and would perish if by any artificial clothing it were shut out from the influence of the solar rays, and from the absorption of carbonic acid, which furnishes the vegetable creation with the carbon requisite for the fibers essential to stability. Hence the allegation that Solomon in all his glory was not *clothed* like the lily, is irreconcilable with the nature and actual state of this beautiful flower, which is destitute of clothing by nature, and which would perish if it were clothed. The skin of vegetable leaves, to a great extent, performs for them what mouths do for animals. How unreasonable, then, to argue from one to the other, that man should imitate the vegetable; or to compare a plant, naturally and of necessity naked, with a king gorgeously clothed!

Whoever before understood this precept to mean that man should be governed by the example of the feathered creation; and should not spin and weave because the fowls did not? That man should imitate the vegetable!—that he should have no spinning and weaving because the lilies had none? Or, whoever before objected to the propriety of Christ saying, by a beautiful figure of speech, that the lily was *clothed* and arrayed more gorgeously than Solomon, thus showing the superiority of the works of God over those of man? We can speak of "clothing an idea," of "dressing up a subject," but it was wrong for Christ, by figure of speech, to say of the lily that it was *clothed* and *arrayed* by its Creator superior to a king! No precept, no recommendation could be given but that such a spirit as Dr. Hare has here manifested could mistake his meaning and find fault with the language in which it was *clothed*.

How different the above from T. Southwood Smith, M. D., of London, England, who says:

> The argument which our Lord here employs is beautiful and affecting. Every one must have felt its force. When in a solitary ramble, our eye has been struck with a little flower blooming in a secluded spot—when we have examined the perfection of all its parts—the richness, the variety, the exquisite beauty of its tints—when we have considered the care which has been taken of this humble plant, and the inimitable skill employed in the construction of it, which of us has not been deeply impressed with the truth which our divine Instructor here teaches us? Which of us has not said to himself, "Can so much skill have been lavished in forming, can so much care have been taken in preserving this little flower; and can I, humble and insignificant though I am, be overlooked by the Author of my being? It is impossible. There must be a Providence, and I and the myriads of creatures who in common with me enjoy the boon of existence, have reason to rejoice."—*Divine Government, Part* 1, *Sec.* 1.

Such is the contrast between Dr. Smith and Dr. Hare.

From a careful perusal of his book, it seems to me that it would not be doing him any injustice to say, that the two preceding examples are fair specimens of Dr. Hare's treatment of the Scriptures, and his eagerness to find fault with them. I would, for the sake of truth and justice, it were otherwise.

CONFUCIUS.

The Professor has a very exalted opinion of Confucius. He gives him the precedence compared with Christ, for the originality and correctness of his moral teachings. He says of the Golden Rule, it "was consecrated by Confucius six hundred years before its judicious sanction by Christ."—¶ 736. And, with regard to Christ's precept against rendering evil for evil, he says, "Far wiser is the precept of Confucius, 'Return good for good; for evil, justice.'"—¶ 1157. I had never understood Christ's precept to be in opposition to enlightened justice. I had understood it, that we should do good at all times and in all circumstances, and true justice can not be satisfied with anything less. But this is not the point for which I have called attention to this subject, and I will come to that point now.

Why is it that some writers, like Dr. Hare, are ever so confidently quoting Confucius? How do we know what Confucius wrote, or did not write? or what he said, or did not say? According to the information I have been able to collect respecting this Chinese teacher, he flourished about B. C. five hundred years, and compiled a book that was highly esteemed among the Chinese. Some three hundred years after Confucius there arose an innovating, tyranical emperor, who ordered all the Chinese books to be burned. And so persevering was he in his determination to destroy the knowledge of the past, that he burned every book torture could extort, and vast mul-

titudes of those best acquainted with the contents of the books. The dynasty that succeeded was favorable to letters. And, about seventy years after the burning of the books and those acquainted with their contents, lo and behold, fortunately, a copy of Confucius' book and other ancient writings were found in the ruins of the house that Confucius had occupied! How were those writings preserved? As Confucius had been dead more than two hundred and fifty years when the books were burned, did those inquisitors forget to examine that house, and had Confucius left some very valuable writings there unknown to any one, which had been enjoying a dusty repose in some obscure corner, unharmed by vermin and uninjured by mildews for two hundred and fifty years! And did they escape injury during the remaining seventy years in the ruins of the house? Yet those who reject the Scriptures do not hesitate to tell us very positively and learnedly what Confucius wrote! And they reject all miracles, when it seems those writings, if genuine could only have been preserved by miracle.

JOSEPHUS.

¶¶ 98, 750, 751, 1100, and perhaps in some others, Dr. Hare has quoted and referred to what is called "Josephus' Discourse to the Greeks concerning Hades." I was surprised at this. I had supposed it was too well known that Josephus never wrote that work, for any scholar now to quote it. I have never seen it included in any list of Josephus' genuine writings. It is said to be the forgery of some Christian who lived more than a century after Josephus. I have not had an opportunity to examine very closely what critics have written on this, and it is not necessary. The author was so ignorant and so reckless, that he has contradicted several things Josephus has said in the body of his works, where he had occasion to mention the belief of the Jews on the future state, and his own belief. That is enough to prove the forgery and stamp the imposture.

It is very often that one mistake leads directly to another. Having thus taken that forgery a century later than Josephus to be his work, he then takes the doctrine of that forgery to be the general belief of the Jews in the time of Christ, almost two hundred years before the writings of the forgery. Then by taking (in ¶ 679) two different original words to be one and the same, viz., *Hades* and *Gehenna*, he makes Christ teach abstractually the same hell, and speaks several times in his book of "broiling in hell to all eternity." As the premises by which he has arrived at that conclusion are not sound, that would leave room to conclude that there may be some errors, at least, attending the conclusion. Though it was believed formerly, and confidently asserted, that the Jews in the time of Christ did use Gehenna for hell, so that "Gehenna fire" literally meant "hell fire," as translated, subsequent investigations (which of course the Orthodox are not disposed to say much about) proved conclusively that this assertion was incorrect. Gehenna was not used to denote *hell* or future punishment, till long after Christ. See Balfour's First Inquiry, and also his letter to Whitman. To satisfy any one that no such "hell fire" was believed in by the Jews in Judea when Christ was upon earth, see "Articles, Opinions and Phraseology of the Jews concerning the Future State," *Universalist Expositor*, vol. 3, art. 38. This ought to do something toward satisfying Dr. Hare that Christ did not teach a cruel future as has been alleged. Christ's doctrine concerning the future state may be learned from Matt. 2 : 23–33.

TAYLOR'S DIEGESIS.

¶ 1309. Dr. Hare makes honorable mention of the above work; he takes pains to inform the reader where it may be bought. I have been acquainted with the work for many years. The author was an abused, abusive and pre-eminently a self-abused man. He wrote in anger and had reason to be mad. He wrote to enrage and plague others, reckless of the means by which he did it. *The Book is not authority.* It comes nearer Jonson's description of Swift's Munchausen, "a book written in open defiance of truth and regularity." Were I called upon to specify examples, quoting from memory, I might refer to what he says in his assertion, that Origen apostatized, publicly denied Christ, and sacrificed to idols, when it is a well known truth, and as certain as any historical fact, that Origen *did not apostatize.* What he quotes as "The dolorous Lamentation of Origen" does not intimate this, but errors of life of which Origen certainly was not guilty. The piece may be some forgery; it has nothing in truth to do with Origen. Notice, again, his spelling the Hebrew name of the Deity, 'Jocks," as giving the correct sound, which our version spells "Jah," to make fun, and afterwards confessing that its proper pronunciation is entirely lost. Also, his affecting to quote Pappus about the canon of Scripture being settled at the Council of Nice, by their placing all of the writings promiscuously under the table; and while they prayed, the authoritative separated from the apocryphal, and were found at the close of their prayers upon the table. The truth is, the Council of Nice neither did anything, nor tried to do anything, toward settling the canon of Scripture. There is no evidence that the subject was brought up there in any form, modern assertions to the contrary notwithstanding.

Finally, after Taylor had written and ranted some years, as was publicly announced in the papers at the time, he re-united with the church again, which shows us how much reliance is to be placed on his book. Since then I have heard nothing particularly respecting his fidelity or infidelity.

This is enough for one article. Should I write again, I design to take some topic different from those on which I have written, though those were intended for helps to such as are searching for truth. I have not contended about dogmas, but have tried to give a fair presentation of facts on those subjects that have passed under my pen. E. J. B.

THE SPIRITS IN ALBANY—FACTS.

MESSRS. PARTRIDGE AND BRITTAN:

I SEE by your paper that words of cheer are greeting you from all quarters relative to the progress of Spiritualism, and I wish to add a word of encouragement for this locality. But you know the character of the inhabitants of this, one of the oldest and most conservative places in the country, too well to expect that I can say as much for it as is said of many more favored places, where the light has not to penetrate through so thick a cloud of *established* ignorance and bigotry. We have a church on nearly every corner, and so many of our people have had their spiritual understanding so deadened by the constant ringing in their ears of long established dogmas, that, beyond the mere mechanical act of going to church on Sunday, and sleeping under the effects of the theological opiate there received, they have an interest in nothing so much as stock-jobbing, or such like "physical manifestations."

The progress of Spiritualism here has been comparatively slow; yet it has progressed and is progressing. Some time in the year 1850, a short time after the first development of those modern wonders, a few individuals, all of whom I think are at present personally known to you, commenced to investigate the subject, and being of a class of minds well fitted for such an investigation, they met with remarkable success confirmatory of the spiritual origin of the phenomena. Gradually, one by one, their number increased, and at the present time they are not only respectable in numbers, but the subject itself has become respectable. A man can now be known as a Spiritualist and be thought to be still a man. This is no small sign of progress. If the pope of public opinion will cease to anathematize, it is because he himself is becoming converted, or that he fears his anathemas will but recoil upon his own head. So you see that even here, we begin to feel the warm rays of the spiritual sun—that the angel of hope is visible even through the clouds of incense that darken the atmosphere from the altars of bigotry, that stare one in the face from all points of the compass.

In connection with some facts in my own experience, I have collected some from the experience of others, which I submit for your disposal. What I have to say shall be said with the same candor that I should make use of in holding converse with my own soul, when certainly "profit would not follow fawning."

Mrs. Shepard, with whom you have a long-established acquaintance, while making a visit at the house of a relation in the country, was, in connection with her husband, made the subject of a very remarkable experience. It was in the autumn, and the day, although a very fine one, was somewhat chilly. Mr. S. requested her to go with him for a walk, but she declined on account of the cold atmosphere. But Mr. S. persisted in his importunities to have her go with him, which is quite unusual in his manner; she finally consented, but had walked but a short distance before she wanted to turn back. Mr. S. was not yet willing to turn back, and said: "If you will go with me to that place," to which he pointed. "I will go back with you." They accordingly proceeded to the place indicated, and no sooner had they arrived there than they heard a shrill, unearthly scream. While standing fixed for a moment in astonishment, it was repeated; and again, and again it came, louder than before. They saw nothing, and knew not what to make of it. At length, while Mrs. S. remained standing, Mr. S. proceeded in the direction from which he thought the sound might proceed, to search for its cause. While he was away it recurred to Mrs. S. it might have a spiritual origin, and she requested that if it were so it might be repeated, *which was done as often as she requested it.* When Mr. S. returned from a vain search for the cause of it, they together heard it; and it assumed the form of several voices conversing in the air over their heads. It seemed to approach nearer and nearer to them, until it died away in a whisper at their very ears. They then returned to the town, and after relating what had occurred, they, in company with others, returned to the same place, and requested that it might be repeated. The scream came as loud and as shrill as before, which they all heard.

Mrs. Shepard, for several years, seems to have enjoyed to a great extent the blessings of Spiritualism. In company with some others, she was on her way into the back country to visit a reputed medium. Stopping at the place where night overtook them, she found that she had taken a severe cold, and thought that it would not be discreet to go on in the morning. But notwithstanding, feeling strongly impressed to go on, she told her guardian spirits that if they would cure her of her cold during the night, she would comply. Not long after having retired, she heard strains of sweet music apparently at her very bedside. She made some effort to wake her husband, but did not succeed, for his sleep seemed to be deeper than at other times—the music was not for his ears. The music grew gradually louder, and as gradually faded in sweetness away. When she awoke in the morning, she found she had not a vestige of a cold remaining.

One evening while sitting in the parlor, her mind not particulary active on any subject, Mrs. Shepard saw the apparition of a person still living in this sphere, quietly occupying a seat facing her, and returning her gaze for some moments. She afterward told her daughter of it, who ridiculed the idea, and tried to persuade her it was only her "imagination." Not many days after, while the latter listlessly stepped into her own room to get some thread, in an opposite corner of the room from where she was she beheld the same apparition, and even remarked its dress. Somewhat alarmed, she ran down stairs, and after recovering herself sufficiently to be able to tell the cause of her fright, she returned to the same room, and a second time beheld the apparition, in a different part of the room and occupying a different position. This time she retreated backward—her face toward the apparition—down stairs, fully convinced that she had rather a conjuring "imagination."

The following is part of my own experience: The first occurrence in my experience that excited my curiosity to know more of the "Rochester Knockings," was this: About a year after the subject commenced creating an excitement from its origin in Western New York, I called one evening at the house of a friend. He, as I then thought, was more excited on the subject of Spiritualism than its importance demanded. After some conversation on the subject, he informed me that *he* was a *medium.* This, of course, very much excited my curiosiy, and I was on tip-toe to see something of his powers. He complied; and from that moment I lost all mere curiosity, and have since felt a constantly growing interest in the subject—to know more of what promises so largely for the welfare of the human race. He was what is termed an "impressional" medium, which he first proceeded to explain to me, as far as he was able. He then told me that I had five guardian Spirits—father, two sisters and brother, deceased, and one who was not a relative, but seemed to be especially attached to me. *He* had no means of knowing that I had four such relatives in the Spirit-world—how, then, could he make such a statement? Was there then really a truth in the matter? These were the thoughts that on the instant flashed across my mind. But who was the fifth guardian Spirit spoken of? This question he found it more difficult to answer; but after gradually describing her appearance, he announced her name. Had I at that moment heard that last trump that is to exhume our orthodox brethren from their theological graves, I would not certainly have experienced

a more substantial resurrection, than was inaugurated at that moment. It was an electric shock that brought to conscious life the spirit within me. Why this so affected me, I am scarcely able to comprehend. But of all Spirits, he could have announced no name that could so strike me with an air of probability—one more likely, as I thought, to exhibit so much interest in my welfare. She had been a free Spirit several years, yet her memory was so fresh—or rather she herself was so constantly present in my mind, that that fact alone would require the spiritual hypothesis to explain it. Like the dew-drop to the flower, like music to the soul, like a beautiful thought to the mind—so was her memory to me. She stood ever before me, as it seemed, with a wreath of flowers in one hand, while with the other she pointed upward. All this was so to me before I knew of the recent developments in the spiritual science; yet, when thinking seriously of it at all, I attributed all to the effects of a fruitful imagination—that loves to dwell on the happy times, when in the enthusiasm of boyhood, the world yet seems clothed in the gaudy colors of fairy land.

At the time of the death, or rather the birth of the Spirit here alluded to, which occurred after a brief illness, I was many miles away; and although I had heard of her illness, I had no apprehension that it was serious; at nearly the moment of her death I saw her, and knew that she was dead. The impression that this occurrence created on me at the time is expressed in the lines

"There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy."

I have been thus specific in this first expression, because it has been the most important in result to me of any that I have yet had—it has proved the step leading to all the others.

While in Buffalo, one night, after having retired, and having been in bed long enough for my mind to rid itself of the excitement of the day—the bright moon-light streaming in at the window, on which I had my eyes fixed—on a sudden I beheld my father sitting at a table by my bedside, writing. This somewhat frightened me—a sight so unusual—but that I saw it I am certain, though it immediately vanished. He was dressed in the fashion of the time in which he lived, and he had been dead something more than twenty years.

I was about starting for Troy, to attend a small gathering of Spiritualists for the purpose of investigation, among whom was the Hon. Judge Edmonds. I was in great haste of preparation, in order to be prepared to go in a certain stage, and my mind was dwelling on nothing so much as the matter of getting ready in time. I had just entered the dining room in order to eat a hasty dinner. As I was in the act of sitting down at the table, I beheld before me, about mid-way between the floor and the ceiling, in a halo of light, a Spirit. The form was perfect as far down as the waist. It was, it is true, but for an instant that I beheld it, yet the time was sufficient for me to recognize and fix the image perfectly in my mind,

"And like
A passing thought she fled in light away."

It can not be said, I think, in this case, that it was purely "imagination," for those who are wont to adopt this method of explanation for all things they do not understand or comprehend, certainly will agree with me that when a hungry man, about to satisfy his appetite, is in the act of sitting down to a well supplied board, his imagination, if he has any, will be likely to dwell on things more *apropos* to the condition of the stomach than a vision of a Spirit possibly could be. On arriving at the circle in Troy, I received a communication from the Spirit I beheld in the dining room at Albany. What seems remarkable in this incident, is the negative state of the mind when it occurred. My mind was idle—a blank, at the time.

I had lost a pair of gloves, which I had given myself some trouble in searching my room to find; but after that I had not thought of them. A few weeks after, while making a call on the family of a Spiritualist in the lower part of the city, we concluded to have a circle. Shortly after taking our place around a table, a young lady belonging in the family passed into the clairvoyant condition, and after describing, and conversing for a time with different Spirits, she suddenly exclaimed, in that simplicity of tone that a clairvoyant only can command, "There, what are you doing in that corner? Come away from there and leave that alone." When asking her to explain what she meant, she said she saw a Spirit, which she had previously described as being a guardian of mine, going to a bureau standing in the corner, from which she was in the act of taking something, which she thought "she had no business with." This led me to go and see what was on the bureau, where I found my gloves, the article the Spirit was in the act of taking hold of.

At the time John Hendrickson was being tried in this city for poisoning his wife, and some three weeks before the termination of the trial, I dreamed one night, that I was at the City Hall, among a large crowd of people in attendance at the trial, and while there I heard him pronounced guilty. This vision was so vivid that in it I saw and conversed with several individuals with whom I was acquainted, which conversation even I partly recollected when I awoke. During the period of the vision, I seemed to be receiving a lecture from an attendant intelligence on the causes and cure for crime. When I awoke in the morning I wrote down some of the main points of the vision. Some three weeks after this, on my way to the upper part of the city, I incidentally walked round by the way of the City Hall. As soon as I arrived at the entrance to the building, the crowd came rushing out, and I was told that Hendrickson had been brought in guilty. The spectacle that the crowd at that moment presented, even to the individuals in it with whom I was acquainted and conversed, was an exact *fac simile* of the picture that I had seen three weeks before in my dream. At the time I had this dream, and even subsequent to it, I, and those with whom I conversed on the subject, were of the opinion that Hendrickson would be acqnitted. Of this kind of experience I might relate to you a great many incidents that have occurred to me, but this one will suffice for the whole class.

I will add this, which seems to me to be a very beautiful incident, and close this communication, which I fear is already too long for your paper. It is now nearly five years since, I think, when what I am now going to relate occurred. About that time I frequently found myself in a state of the "blues," as it is commonly called—borrowing trouble from the future—and indeed I never could practically realize the *fact* that "sufficient unto the day is the evil thereof." After having retired and fallen asleep, my mind, under a controlling impulse, seemed to wander, and among other *places* of which I seemed to have a consciousness of seeing and being present in, was the office of the Abany *Atlas*, and while there, in a certain place I saw a newspaper, in which were some lines which I read. In the morning, when I awoke, I had a vivid recollection of my night's perambulations and sight-seeing, but I thought that that was the end of it. I had occasion to go to the *Atlas* office in the morning, and immediately on entering the door—not thinking of my night errand to the same place—my dream, if so you would call it, was instantly fully refreshed in my mind, and at my feet lay the newspaper I had read. The following are the lines alluded to in the paper; and the effect they have had on me has been no less extraordinary than the mode of their discovery:

"Lo the lilies of the field,
How their leaves instruction yield!
Hark to nature's lesson given
By the cheerful birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy:
"Mortal, fly from doubt and sorrow;
God provideth for the morrow!

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily,
Mortal fly from doubt and sorrow,
God provideth for the morrow.

"One there lives whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall;
Pass me blithely then, the time,
Fearless of the snare and lime,
Free from doubt, and faithless sorrow,
God provideth for the morrow!"

Truly yours, G. ROSENBERG.

A WOMAN'S WIT.—Among the jokes that have been perpetrated during the long detentions on the railroads of the Atlantic States, occasioned by the deep snow, is the following capital one, clipped from a Vermont paper: "Madame," said a conductor, a day or two since, "your boy can't pass at half fare; he's too large." "He may be too large now," replied the woman, who had paid for a half ticket, "but he was small enough when we started!"

WHEN WILL YE THINK OF ME?

FELICIA HEMANS.

DICTATED THROUGH T. L. HARRIS.

When will ye think of me, sweet, friends?
When will ye think of me?
When ye feel that an Angel-friend is near;
When a glory falls from the Spirit sphere;
When your brows are all crowned with Spirit flowers,
And your hearts are thrilled with love's deathless powers;
When your fond affections like roses bloom,
And your lofty faith hath o'ercome the tomb;
'Tis then ye may think of me.

When will ye think of me, sweet friends?
When will ye think of me?
When ye feel the touch of a Spirit hand;
When ye hear sweet tones from the Spirit-land;
When ye see the bright ones who hover near,
And the shining Spirits to sight appear,
Not clothed, as once, with a vail of clay,
But robed in the hues of the rising day;
And the joys of eternity fill the breast,
And ye breathe the airs of the land of rest;
'Tis then ye may think of me.

When will ye think of me, sweet friends?
When will ye think of me?
When ye stand by the friend's low bier, and feel
The peace of the Spirit upon you steal;
When ye know that the grave hath lost its prize;
And your thoughts, like triumphant songs arise,
And your souls fly up to the burning throne—
To the Father, who dwelleth in light alone;
When ye wait and weep for your own decease
And long from the body to find release;
When ye gaze the last on the setting sun;
When ye feel that your earthly race is run,
And the clouds of mortality intervene
Between your eyes and the earthly scene.
And pulse of the outward is faint and slow,
And the lips are pale, and the voice is low,
And there steals o'er the senses a calm divine,
And a fragrance more sweet than the rose or vine,
And ye rise in an Angel's firm embrace,
And the Paradise glory shines on your face;
'Tis then ye may think of me. *Christian Spiritualist.*

THE TROJANS AWAKE AND ACTIVE.

BROTHERS PARTRIDGE AND BRITTAN: TROY, *June* 6, 1856.

It is a long time since I have seen anything in your paper about the progress of Spiritualism in this goodly city of Illium. Although silent we are not dead, neither are we sleeping. We are up and doing, and our watchword is onward and upward. On the first of May the friends here so far organized as to appoint a board of managers, who are to attend to the procuring of good lecturers, and to see that the Gospel of the New Dispensation is proclaimed to the people, at least as often as twice on every Sunday.

We also meet one evening in each week at the house of some one of our number, for a social interchange of thought and feeling, for the fraternization, improvement and amusement of all. These gatherings are presided over by a board of managers, consisting of three gentlemen and three ladies. They are free for all who wish to come. One hour is devoted to reading or reciting original or selected pieces, after which the company amuse themselves as best they can. From these gatherings we have high hopes; they make us know each other better, and consequently love each other more.

We also have a Wednesday evening Conference, which is well attended. The interest is increasing in this place; and I think with a healthy natural and spiritual growth.

A few words about our lectures and I have done. We have procured the use of Harmony Hall for our Sunday meetings, for another year, and have lectures afternoon and evening. The attendance on these meetings is fast increasing. Miss Jay, so well known amongst the Spiritualists, occupied the desk May 18th, and was an instrument for the utterance of high and holy truths beautifully expressed. On the 25th, Mrs. J. F. Cole of your city, a trance medium, spoke to us in the afternoon, and Bro. Charles H. De Wolfe, of Philadelphia, in the evening. Bro. De Wolfe in his lecture run a parallel between the ancient and modern manifestations; he is an eloquent speaker and a logical reasoner. We hope to hear him again.

Last Sunday Miss A. W. Sprague, of Plymouth, Vt., was the medium through whom the Spirits poured forth a flood of eloquence equal to anything we have ever had amongst us. In the evening our large hall was nearly filled, and I never witnessed a more attentive or delighted audience. When she resumed her seat, Bro. Fenno made some very eloquent and appropriate remarks, and the meeting closed amidst the expressed gratulations of the crowd. We have lately added to the interest of our meetings the harmony of sweet sounds, which is dispensed to us by a quartette club composed of some of the best singers in our city. Yours for truth B. S.

HEINE, the bitter German satirist and wit, says: "O the women! We must forgive them much, for they love much—and many. Their hate is properly only love turned inside out. Sometimes they attribute some delinquency to us, because they think they can in this way gratify another man.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JUNE 28, 1856.

EDITORIAL CORRESPONDENCE.

NEW LONDON, CONN., *June* 17, 1856.

READERS OF THE TELEGRAPH:

The object which of late has so much excrcised my powers of speech and locomation has brought me to this ancient place. New London occupies an important geographical position, and to the wealth of great natural advantages has added historical recollections of no common interest. It is situated on the west side of the river Thames about three miles from Long Island Sound; and if we except Boston and Portland, has perhaps the best harbor in New England, the water being of sufficient depth to admit the largest ships of war. Had its natural position and facilities, and the ordinary standard of Eastern enterprise regulated its growth and determined the measure of its prosperity, New London would have been by far the largest town in the State. But the fact is otherwise, and the causes of its slow progress are not all invisible. The wealth and enterprise of the town have been mainly concentrated in the Whale Fisheries, and while this branch of industry has placed several of its citizens in affluent circumstances, it has not accomplished much in building up the place. The fisheries, by taking the men away from their homes, diminish the population, while in other respects they do but little, compared with the manufacturing interest of a town to promote its general prosperity.

But while the population is not increasing in any considerable degree, if at all, and the commercial interests of New London appeared to be *in statu quo*, it is certain that the external aspects of the place have greatly changed for the better. The spirit of improvement purports to be here also, and several interesting *physical manifestations* have occurred in the streets and in the public grounds and buildings. The advent of Railroads is, in one sense, the proclamation of a new Gospel. Under this dispensation old places that were comparatively lifeless and manifestly tending to decay, are quickened and renovated. New London has thus been brought into the great biological and psychological circuit, and already feels a new impulse, communicated from the brain and heart of the world.

The region about New London is interesting to the visitor on account of its early Indian and Revolutionary reminiscences. About eight miles distant, in a north easterly direction, is the hill where, more than two hundred years ago, the inhabitants of the colony of Connecticut struck the blow that humbled and subdued the warlike Pequots and awakened a feeling of consternation among the other Indian tribes of New England, that kept them at peace for forty years. Sassacus, the proud chief, had his strong-hold four miles from this place, at what is now known as Fort Hill. The Thames at this place is two thirds of a mile wide. On the opposite bank of the river and in full view of the town of Groton, is the green hill where the massacre of Fort Griswold was added to the long and frightful list of inhuman butcheries. Here was enacted one of the most sanguinary scenes of the Revolution. The storming of the Fort by eight hundred British troops on the 6th of September 1781, was conducted by Lieutenant Colonel Eyre under the command of Benedict Arnold, who, at the same time, commanded the British troops in person on this side of the river. Lieutenant Colonel William Ledyard was intrusted with the command at Fort Griswold, which he defended with great bravery until overpowered by the enemy. He was brutally murdered by an English officer after he had resigned his sword, and many of his intrepid companions met with a similar fate.

Arnold took Fort Trumbull on this side of the river and destroyed the vessels in the harbor. This fort was rebuilt in or about the year 1840, of durable materials and workmanship, and now presents a formidable appearance, especially when viewed from the channel or from the high grounds about Groton. Those who imagine that the nation's strength inheres n stone walls, cannon balls, and gunpowder, will of course feel their nerves slightly braced by merely taking a look at Fort Trumbull. At present, however, it is not garrisoned; the green turf is unsoiled by a soldier's foot and silence reigns within its frowning battlements. The fortress is finely situated on a rocky point of land one mile below the city. It is regarded as an object of general interest, while, in the minds and hearts of the few survivors of the Revolutionary period, it is still hallowed ground. though it was long since profaned by the foot-steps of the traitor. If we may credit Arnold's official account of the expedition, it was not his purpose to sacrifice private property. Nevertheless the buildings public and private, to the number of nearly one hundred and fifty, were either directly fired by the soldiers under his command, or, possibly, the winds may have borne the flames from the shipping in the harbor to the town: On one point the author of the "Historical Collections" is sufficiently definite:—When Arnold reëmbarked he left New London in ruins.

Accompanied by several friends I have been over to visit the scene of the Fort Griswold tragedy, where Col. Ledyard and his brave companions had the honor to perish in the great contest for Liberty. Time has not obliterated the lines which he left in the track of the Revolution. The well that supplied the garrison; whose waters revived the fainting soldier when he was exhausted by the struggle and consumed by the heat of battle, is still there. A moss-covered bucket hangs in the well. The old magazine, though in a dilapidated condition, is yet standing. Since the reign of peace, and especially since the prevalence of *the hen fever*, it has been in the undisputed possession of the *Shanghais*. This incongruous association of heroism with the hen-roost may shock the patriotic sensibilities of youthful and poetic minds, but people of larger observation in this utilitarian age and country, are not expected to manifest the least surprise at so trifling a circumstance. Why should they, since vandalism consociates with individual freedom, and the most sacred objects and interests are ruthlessly trampled under foot? The original tombstone of Colonel Ledyard, which stands in an inclosure a short distance from these old fortifications, has been often hammered, broken, and otherwise disfigured by those whose mode of manifesting a love of relics is as reckless as their reverence for the departed is questionable. But this profane handling is not confined to the memorials of the dead. Vital realities are treated with equal indifference. Men who council violence "and are swift to shed blood" find an open arena in our halls of legislation, while the government is corrupted and the nation enfeebled by innumerable leeches that fasten on the body politic. There have been thousands of traitors since Benedict Arnold, whose *treason*, though not less real and dangerous, has escaped observation; or, worse than this, it *has often been rewarded by the honors and emoluments of office*. When the representatives of the nation are so much absorbed in their own ambitious and selfish aims, that they suffer the tomb of the nation's Father to be profaned by the feet of the alien and broken down by political infidels, we need not be surprised if they subject the very ashes of their fathers to the tests of agricultural chemistry to determine their value.

The events which have rendered this spot conspicuous in history are commemorated by a monument, the foundations of which are one hundred and thirty feet above tide-water. It is constructed of square blocks of rough dressed granite, taken from the surrounding highlands of Groton. On a pedestal, which rises some twenty feet above the surface, stands an obelisk thirty feet square at the bottom and fifteen feet at the top. The distance from the base of the monument to the apex is one hundred and twenty-seven feet. The ascent is accomplished by one hundred and sixty-five stone steps, which commence from the ground floor and rise in the form of a perfect spiral. Accompanied by two friends I ascended to the top. We found it a laborious way of getting up in the world. The atmosphere being clear the view was extensive, and the objects thus brought within the range of vision are exceedingly numerous and highly diversified. It is not difficult to *get down in the world*, and the descent was of course easy. I must not omit to observe, that Groton is further memorable as the birthplace of John Ledyard (brother of the gallant officer who commanded at Fort Griswold) a distinguished traveler, whose explorations in Africa and other parts of the world occupied a large portion of his somewhat eventful life, which was finally terminated at Cairo.

It is night! and the scene in the world without is calm and glorious. No clouds darken the face of the radient sky or leave their sombre images on the fair earth. The air is soft, balmy and odorous as the breath of flowers when they nestle in the bosom of young Summer. The silver sheen of the full moon inwraps the sleeping city; it rests like a silver mantle on the adjacent hills, and falls silently like a baptism of light afar over valley and stream. Away to the south, and over the Sound, the shimmering waters feel the pulses of the tides and rise and fall in gentle undulations. I feel the presence of some invisible being, and I know full well that this is haunted ground. Forms depart and return not again, but we are liable to talk unwisely when we speak of *departed Spirits*. The haughty Pequot is seen no more; the primeval forests, where the great Sachem reigned, have disappeared, and the Indian no longer threads the winding shores of the Thames, with his light canoe. But the Indian Spirit may come nightly and sit on these verdant banks. Why not? These were his fishing and hunting grounds. His council fires gleamed on all these hills; on these rocks by the river, the braves sat at evening when the chase was over, and smoked their pipes in peace; and at these natural altars the Great Spirit was worshiped. The Indian's home, his altars, and his sepulchers were once here—*his sepulchers remain*.

Interesting Facts in Spiritualism.

I will diversify the contents of this letter by the introduction, in this connection, of certain remarkable facts which have occurred in the spiritual experience of an unpretending but accomplished young lady whom I will call PAULINA. Her father resides in this city, is a member of one of the learned professions, and entertains enlightened and progressive views on the subjects to which this journal is chiefly devoted. The Angels have been with Paulena and have given her many illustrations of their mysterious presence and power, of which the following are examples:

The Indian Spirit's Express.

One evening Miss Paulena had been out to purchase a dress and some other articles, and was returning home through Main-street, with the bundles in her hands, when she observed that an Indian Spirit, who claims to be her special and constant protector, was walking by her side. This circumstance was not regarded by the young lady as at all unusual. for this Spirit was accustomed to accompany her, and he not unfrequently made himself visible. Paulina and her Spirit guardian were conversing together, familiarly, on the subject of death. At length on coming to a corner, where another street crossed Main-street at right angles, the Spirit requested the privilege of carrying her bundles the remaining part of the way, it being a distance of about two squares. She doubted his capacity to perform this feat; whereupon the Spirit said, "*Try me and you will soon see.*" Paulina handed her bundles to the Spirit who instantly disappeared, leaving no trace of the package behind him. Anxious to ascertain the result of this singular experiment, the medium hurried home. As she turned the next corner and came in sight of home her mother—looking from the dining-room window—witnessed her approach and saw that she had nothing in her hands. Paulina immediately entered the room where her mother was, and inquired for her bundles. No one had any knowledge of them. The apartments below were searched, but in vain;—nothing could be found. Very soon, however, the Spirit reäppeared, and in answer to their inquiries told them that the missing dry goods were in the wardrobe on the floor above. All the persons present went directly up stairs and on a shelf in the wardrobe found the bundles.

Successful Treatment by Spirits.

Paulina was absent from home—finding it necessary to spend the greater part of her time in the country, at a distance from New London, on account of the salt air disagreeing with her health. On one occasion she determined to go home for a visit. She had made her arrangements to go on a certain day; her guardian Spirit told her *not to go;* but assigned no reason for thus thwarting her designs. She disregarded the warning, and started for home as she had proposed. While on the way the cars were thrown from the track, and a bone in the wrist was broken and she was otherwise badly bruised. Paulina treated the affair with apparent indifference, and did not permit her parents to know the extent of her sufferings. After a few days she went back to the country. Her wrist became more painful, and the cuticle presented an unusual dis-

coloration. At length the whole flesh round the wrist, extending in width to one and a half inches, separated and fell off. Then purple spots appeared on the arm, and, finally, the bone, to the extent of six inches from the hand, was left exposed.

When the separation occurred Paulina was in her room alone. She fainted, as she supposed from loss of blood. When consciousness returned she was still alone; but during the period of unconsciousness her arm had been mysteriously but carefully dressed. It was neatly bandaged, and a salve or other preparation had been applied, which emitted a delightful odor. From that time the patient suffered less, and the arm improved rapidly. Paulina's Spirit-friends continued to dress the limb as often as circumstances required, but in every case she was rendered unconscious during the operation. On one occasion, desiring to see how far the condition of her arm had improved, she removed the bandage to satisfy her curiosity. It still presented a somewhat startling appearance, and Paulina fainted at the sight. When she recovered she found her arm nicely bandaged. The Spirit then appeared and charged her not to remove the bandages again. The arm continued to heal rapidly, and is now as perfect as the other, except the scars, which yet remain to corroborate the truth of this statement, which is also further supported by the testimony of a respectable physician.

I find that Spiritualism has made more progress in New London than I had been led to suppose. The News Agent informs me that he sells some sixty copies of the TELEGRAPH, weekly. The *Christian Spiritualist*, and the *New England Spiritualist*, are also read and appreciated by a number of the believers. The local press appears to be feeble and illiberal, and of course it does little or nothing to direct or to fashion the public mind. It communicates such intelligence as will not seriously tax the mind of the reader, and which, at the same time, is not likely to subvert the creed of the Baptist Church. It has a mortal dread of infidelity, and has power to scent a heretic before he arrives in town. But the Spirits are here, and they have a very efficient method of making their ideas public through a number of private channels. There are also some excellent friends in this place, who are manifestly willing to do what they can to enlighten others on the great spiritual and theological questions of the age. S. B. BRITTAN.

DR. GRAY ON MR. HUME'S CONVERSION.

OUR article on the induction of DANIEL D. HUME into the Catholic Church at Rome, which may be found in our issue of the 14th instant, has elicited the following communication from our learned and respected friend, Dr. J. F. Gray, to whose strictures we cheerfully give place.

SUGGESTED BY THE TELEGRAPH'S ARTICLE ON D. D. HUME'S CONVERSION.

1. I THINK it is a mistake to say that Mr. Hume's mediumship declined toward the close of his residence in this country. The evening before he left New York for Europe, I had the pleasure of sitting with a quiet, well-constituted family circle of which he was the medium; and on that occasion the manifestations were as interesting in a scientific point of view, as any that had been witnessed through him up to that date. There have been many demonstrations of Spirit presence, all of which were earnestly connected with the bereavement of that much afflicted family; and among these demonstrations was the exhibition of a human hand and foot, both replete with life and voluntary motion, under circumstances which precluded the possibility of trick or deception of any kind. The room was well lighted with gas, and the circle was composed of calm and experienced observers, four in number, all of whom are wi ling to testify to the facts which transpired.

Moreover, we have the testimony of many persons in England, and among the rest of Dr. Wilkinson, the learned Swedenborgian translator and commentator, tending to show that Mr. Hume's medium faculty had rather gained than lost power many months after his departure from America.

2. Since you have deemed it necessary to speak disparagingly of Mr. Hume's personal conduct and constitution, it is but just to say that his manners and engaging presence attached many intelligent persons of spotless character to him, as close personal friends, both in this country and in England, who kindly and liberally provided him with means for repairing a broken constitution by expensive changes of climate. These friends, all of them Spiritualists, can not be alienated from him by any change of creed, real or fancied, he may have undergone.

3. Mr. Hume's foibles, even if he confessedly have those you have ascribed to him, can by no conceivable ingenuity be shown to have led to his adoption of the Roman faith; and, if they have been such as to have contributed to that change of profession, I put it to your sense of justice to answer, how a change of opinion utterly harmless in itself, can properly become the basis of a newspaper exemplification of the kind you make in this instance.

The every day facts of Mesmerism, to say nothing of the 'influence of Spirits out of the form, show us plainly and fairly enough how this exceedingly sensitive young man could be made a Catholic Christian, or even a Mussulman, without the slightest reference to his vices or his virtues. The psychical influence of one or two friends here of the Swedenborgian faith, with whom he associated so intimately as to come into mesmeric *rapport* with them, sufficed to make a Swedenborgian of him upon a very short acquaintance; and I am not able to see why the change from that to the Roman faith, a much less deviation from customary channels of thought than that from the Calvinistic to the Swedenborgian, could not have been produced by intimacies of the same nature in Italy.

4. But I beg leave to protest in the name of the liberal philosophy we profess to hold in common, against your impeaching the personal character and motives of those who may secede from our ranks in the long contest upon which the public mind has now effectually entered Many have gone back to the citadels of Tradition and Authority; and doubtless thousands more will do so the world over, and that perhaps for one or two generations to come. We should not imitate the erroneous conduct of sectaries in our deportment toward our seced ng brethren. Rather let us imitate the just forbearance of our Spirit friends, and thus fulfill the sublime philosophy of human relations which comes down to us, day by day, from that better world toward which we hasten with a charmed speed. There are great difficulties in the pathway of every earnest student of Spiritualism—every seeker after our true relations with the unseen world, past, present and future; and one of the strongest of these obstacles meets us at the very threshold of modern demonstrations, namely *the drawing of the line which should separate testimony from mere opinion or creed.*

5. There are great difficulties in the path of every earnest seeker after our true relations to the infinite—of every student of revelation—and one of these is met at the very threshold of modern spiritual investigations, namely, *the drawing of the line which should separat testimony from mere opinion or creeds—testimony from authority.* Those who can not surmount this obstacle fairly, must, on finding contradictory enunciations as to doctrines or dogmas of faith, go back with our young friend till they find a leaning post of Authority—some order of men who say "thus saith the Lord," and who are very positive whenever they find any one to whom they feel commissioned to pronounce that Shibboleth.

In Christendom, that leaning post is, I think, most certainly the Roman Catholic hierarchy; because it claims to have received by Authority, and to dispense by Authority alone—pure and simple; because it will not have truth on rational grounds, and on the evidence thence derived, as authority, but insists on having authority for all of its truth, through some man-medium who says he knows such to be a Divine revelation. To such a refuge, every earnest spiritual investigator will almost necessarily have recourse, so long as his organization makes it the most natural and happy course for him to receive the conclusions of other minds as of more value and weight than his own; and because, from the nature of the process of revelation contradictory communications will meet him, as they have ever done others, in all ages and times.

Our Rejoinder.

1. Dr. Gray's first paragraph does not convince us that we were mistaken in the statement that Mr. Hume's powers as a medium *declined* before he left this country. In saying this we were prompted, in the first instance, by no feeling of personal resentment or dissatisfaction, and in reiterating *the truth* we can not properly be regarded as the enemy of the man toward whom we have ever cherished the kindest feelings. We are not, however, accustomed to hold opinions without being able to assign valid reasons for entertaining them. Such reasons, for our opinion respecting Mr. Hume's mediumship, are herewith submitted.

The writer's acquaintance with D. D. Hume *dates back to a much earlier period than Dr. Gray's*, and at a time when the phenomena which occurred in his presence were far more diversified, powerful and convincing than they were after his removal to New York. During his residence in this city the writer had a number of opportunities to sit in circles with H., but the phenomena on those occasions, without an important exception, transpired *in dark rooms*, and under circumstances which did not admit of close observation. Now, granting that the phenomena were all genuine, they were far less extraordinary than the manifestations we had often witnessed *in the broad light of day*, long before our correspondent became acquainted with the medium. That a single exhibition, such as Dr. Gray describes, may have occurred, in a "quiet family circle," and under the most favorable circumstances—even in a well-lighted room—we can readily believe, knowing, as we do, that he was a medium, and having long before, in New England, witnessed in his presence, repeatedly during the day, and for many days together, the most startling demonstrations. At that time the writer was stopping at the same house with Daniel, and had every opportunity for the most careful inspection. That such phenomena as he then witnessed, and such as Dr. Gray describes, *did not ordinarily, or frequently, occur in lighted rooms*, through Daniel's mediumship—during the period of his residence in New York—is well known, and if it were necessary we could at once confirm this statement by calling the witnesses.

As it respects the illustrations of Daniel's mediumship in Europe, of course we have no personal knowledge, and therefore offer no opinion. On this point we learn that the witnesses do not agree. Moreover, our opinion of Dr. Wilkinson's candor and intelligence will not permit us to presume for a moment, that he would venture to decide that Daniel has been all the time gaining power as a medium, without some knowledge of his capacity at an earlier period.

2. We have never had the slightest disposition to injure Daniel in the smallest particular. We have yet to learn that blindness to the imperfections of men is either an evidence of sincere friendship or an indication of true wisdom. If in our intimation that Daniel was weak and imperfectly balanced, we spoke "disparagingly of his ... constitution,"—our correspondent who says that he had "*a broken constitution*," has scarcely done less. Hitherto we have uttered no word against his moral character; we will not now so much as intimate that, in this respect, there was, or is, a single stain on his reputation. But when it is confidently asserted that it was "Daniel's *manners* and engaging presence," and therefore, *not his mediumship*, that attracted and secured so many distinguished patrons, we must be pardoned for thinking that the assumption very much resembles a fiction. We are, however, most happy to agree with our charitable friend in the opinion that his spiritual friends—we desire to be included among them—will not be alienated by his recent conversion to Catholicism.

3. We have never even attempted to show that "Mr. Hume's foibles" "led to his adoption of the Roman faith" and worship. Our esteemed correspondent mistakes our purpose altogether. When a man abandons his political or religious faith and adopts another system, the weight of his character and the measure of his personal influence are transferred along with him. This is all right, and we certainly would not diminish either in the smallest possible degree. But when his new found friends attach *a fictitious consequence* to the man and his conversion, with a view to disparage the truth before the world, it may be proper to say so. We have said no more. We said *that*, without the least asperity of feeling; not because we loved Daniel less, but rather because in fact no personal considerations should stand in the way of righteousness and truth; or be permitted to bias a public journalist in the conscientious discharge of his duty.

We also intimated that Daniel was unstable, but we gave him credit for innocence and good intentions. Dr. Gray thinks that this was severe and unjust on our part, at the same time he says, substantially, that he was about equally liable to become a Swedenborgian, a Catholic or a Mussulman. Have we said more than this? But Dr. Gray has said some things that we unwittingly neglected, and for which he has our unfeigned thanks. We allude to his statement of *the reasons* why one so sensitive to all external influences may be led to adopt any opinion however absurd. On this point we cordially coincide with the Doctor, and trust that his prudent suggestions will be remembered by all who read them, and that they may serve at once to temper our feelings and to fashion our judgments.

Elders bearing False Witness.

ONE DR. MORRON has been lecturing against Spiritualism in Dundee, Yates county, N. Y., and several Baptist Elders and other devout people resolved to show their ignorance of the subject and their childish resentment toward one of its exponents, and they succeeded. The following, among other resolutions, was adopted at the close of Dr. Morron's course, on motion of Eld. J. Currier, Eld. McElhenny in the chair:

Resolved, That Dr. Morron in his six lectures on Modern Spiritualism, has satisfactorily demonstated to the public of Dundee that the whole *theory* and *practice* is a fraud, mischievously wielded by artful and designing persons, and a shameful imposition upon the credulity of the confiding and simple-hearted.

Demonstration must be very easy in Dundee, and the people must imbibe *satisfaction* naturally. In order to demonstrate that the "*whole practice*" of Modern Spiritualism "is a fraud," it would be necessary to make *a particular investigation of every case of alleged Spiritual Manifestation that has ever occurred*, and then to demonstrate a falsehood in every well-authenticated example. Rather an extensive undertaking this, and we question whether the Doctor has done his work thoroughly. William Green, Jr., in another part of this paper, exposes the falsehood of another resolution passed on the same occasion. There is no folly, extravagance or madness, that sectarian bigots may not be pleased to exhibit in the name of the Lord.

PROTESTANTISM SOFTENING.

THAT the Puritanic aspects of Protestantism are gradually, if not rapidly softening, is sufficiently manifest through a single fact—its increasing regard for purity and excellence in its church music. In the John Knox and Cromwellian era, Protestantism was a furious iconoclast, deeming every beautiful thing, every fair image in marble or on canvas, no matter what it symbolized or what high religious faith inspired it, only fit spoil for saber and sledge. And thus were the British isles suddenly despoiled of the noblest architectural monuments and artistic creations, the ivied remains of which are now inspirations of religion to the shrine-hunting pilgrim, and kindlers of wonder and almost worship in the souls of lovers of the beautiful.

Protestantism was somewhat savage in its early days, but age has civilized, softened and humanized it. To burn or hang so-called witches, scourge peaceful Quakers, and crucify the King's English by nasal twangings, are no longer thought essential to Protestant piety and devotion. God is found to be better worshiped silently in the heart and soul, or by eloquent and musical lips, than through the nose, or by distorting God's image with dolorous, hypocritical, or ridiculous long-facedness. Protestantism has wisely expanded its appreciation of the beautiful, and come to perceive that more than all things else, the beautiful and pure are to human intelligences the foreshadowings of the worshipful and divine. Indeed, what is it but the beauty of wisdom, holiness and goodness, manifested in the character of God, that is most fitted to command the reason and heart of man, and make him intelligently reverent and adoring?

God was brought nearer to man by the Greek, who sculptured him as a divine humanity, than ever Hebrew—perpetually longing for a golden calf divinity—beheld him. The religious stature of a man is not to be measured by his concessions to dictatorial creeds, or his exercise of devotions that have no basis but custom. The true religious altitude of a soul is proportioned to its self-perceptions and convictions, and the measure of righteous and elevating influence they exert over his actions and aspirations in human life. Protestantism bound down by dogmas and catechisms, inspiring its converts with moroseness and intemperate zeal, strangling the most generous and natural impulses, was an unlovable spirit of religion, and it never could have won a way in the world, but for the more unlovable nature of the monster it arose to combat. But time has absolved Protestantism of its ugliness—has taught it that since God is lavish of the beautiful for our inspiration and delight, and by his love and mercy appeals to us, rather than by hatred and severity, our religious faith and ceremonial worship are not less God-like for being tempered with what is most characteristic of God—the loving and the beautiful.

Protestantism has a true basis in its voluntarism—holding the individual accountable for himself, and giving no man power to absolve him—but it can never triumph completely, as it has the power, until through all its creeds and formulas the spirit of love and beauty are infused. Then the intellect and the affections will be alike captivated by its aptitude to human want, and by its divine harmony with the eternal order of things. Catholicism perceived, ages ago, that man can not be long satisfied with a religion that heeds not his progressing intellect, his emotional nature, his expanding ideality, and his longings for beautiful symbols of the divine. Calling to her aid architectural, decorative, and all the highest arts of sculpture, painting, and song, Catholicism for centuries hid the ugliness of her inherent nature, and the mighty wickedness of her cloistered life, by casting between herself and her votaries a vail of art-splendors. These, by their grace and glory—aye, and by the religious sentiment so well wrought in them by worshipful genius, fitted the eye, the ear, and the heart, and recompensed the votary-soul for any lacking vital truth.

How much more might Protestantism, with its true basis, reasonable faith and vital truth, make its triumph universal and permanent, by calling to its aid Art, or whatever can develop the beautiful in a devotional direction. It must either make concessions to human sense and sensibility, as well as present creeds to human faith, or its dominion will be limited. These concessions are two-fold—and will be as beautiful and just as they are essential—first, a more catholic (not Roman) spirit and fraternal relation among Protestant creed-men, and a less Pharisaical spirit toward non-professors of religion; second, a larger regard for our common intellectual and emotional nature, in all the architecture, arts and exercises of public worship. Nature must be corresponded with and not rubbed out, or the intellect will perpetually rebel. Let Protestantism be wise, by seeking to render itself, exteriorly as well as spiritually, more acceptable to the heart and mind of man. Let it cultivate the loving and beautiful; let it invoke genius and art to its service, and it will soon captivate the world. To God, the benign and bountiful, belong not stinted offerings of temples or hearts, but the grandest temples art can frame, and thankful and joyous hearts, for was it not he that made us—and in him do we not live and move and have our being?

SPIRITS SEEING MATERIAL THINGS.

MR. W. P. GATES, of Windham, Conn., in a note addressed to this paper some weeks since, propounds the following queries which Mr. Partridge placed in the present writer's hands to answer, but to which we have failed to respond until now, in consequence of having mislaid the note.

There is one thing I don't quite understand with regard to Spirit-seeing. Mr. Fishbough says, "a Spirit while in its normal state *as* a Spirit, can not see material things *as* such."

In the intercourse which I have had with my Spirit wife, I have frequently asked the question in relation to the Spirit seeing material objects, and have always been answered in the affirmative—that the material world, with all of its fixtures, appeared as it ever did—that she saw her family about their daily avocations, then visited a son who was absent, etc. Now, then, must I understand that before a Spirit can do all this, it must be magnetized by a brother Spirit? If so, how often must the operation be repeated to enable our Spirit friends to be with us as guardian angels?

In saying that "a Spirit while in its normal state *as* a Spirit can not see material things *as* such," it is not possible we could have meant that Spirits can not see material things, nor that in order for them to see material things, it is necessary for them to be magnetized by brother Spirits. If Mr. Gates or any other person will close his eyes, shut out from his mind all external scenes, and become calm, passive, and harmonious, it is very probable that he will see forms, more or less perfect, of spiritual things. But these he does not see while in the normal state of the external man, or while in the external senses; for the moment he opens his eyes and tries to see them as he sees *material* things, they disappear. Now a Spirit sees these spiritual forms with a perfectly unfolded spiritual sense, because they are related to his normal vision *as* a Spirit. But just as impossible as it is for Mr. Gates to see *spiritual* things by his *external* senses, so impossible is it for a Spirit to see *material* things by its *spiritual* senses. As, however, the man in the flesh sometimes can, by closing his eyes and abstracting his mind, see spiritual forms more or less perfectly, so a Spirit by a similar process of abstraction and closing up of the *spiritual* senses may, if all other conditions are suitable, see things in the external world. There is a measurable abnormalization in both cases, but in neither case is *magnetizing* necessarily required. It is necessary to keep in view this discrete degree which separates the natural and the spiritual worlds, and the modes of sensuous perception which belong to the two, for otherwise, our reasonings on spiritual subjects will be attended with perpetual difficulties and obscurities.

F.

THE MARRIAGE OF A. J. DAVIS.

A SLANDER REFUTED.

BROOKLYN, L. I., *June* 18, 1856.

EDITOR OF THE TELEGRAPH:

Dear Sir—Among a series of resolutions published recently in Dundee, Yates county, N. Y., at the close of Dr. Morron's lectures against Modern Spiritualism, I find the following scandalous accusation, to which I beg leave to give a brief reply:

Resolved, That Spiritualism superinduces a disbelief in the inspiration of the Scriptures, and removes the barriers to licentiousness and vice, as exemplified in the conduct of Andrew Jackson Davis, who is now living an adulterous life in the city of Brooklyn, with the wife of Mr. Love, of Buffalo.

Among those who are personally acquainted with Mr. Davis, it would be needless to refute this *libelous* charge, so well is he known for the practice of all that is pure and noble in human character. But in sections where he is a stranger except in name, much unjust prejudice would necessarily arise from the circulation of such a base falsehood. Mr. Davis never lived in Brooklyn except as an inmate of my family, and I have been personally intimate with him more or less ever since the publication of "Nature's Divine Revelations," in the summer of 1847. I am therefore familiar with the circumstances of his life, both past and present. One peculiarity of Mr. Davis' character is, his uniform willingness to overlook all who captiously criticise, and to forgive all who maliciously slander him—almost always regarding the misrepresentations of opponents as unworthy the honor of refutation. But to my apprehension, *justice* in this instance requires a word in his vindication. Permit me, then, to detail a few facts relative to the present case for the enlightenment of your readers.

Owing to the well-ascertained and undeniable fact that Mr. Love had become attached, *and to all appearance wedded in heart*, to a young lady who had been residing in his family, Mr. and Mrs. Love, in the Autumn of 1853, mutually decided to separate. At that time A. J. Davis was an *entire stranger* to both. It has been asserted that Mr. Davis was instrumental in accomplishing the divorce. The truth is, however, that he was not consulted with regard to it, by letter or in any other way, either then or ever afterward, and consequently had nothing to do with the whole matter.

Mr. and Mrs. Love arranged between themselves that Mrs. Love should undertake the task of getting the divorce, and she accordingly went West for that purpose in the Spring of 1854. Preferring Indiana, because there a divorce obtained by one would free both parties, she employed T. T. Crittenden (a lawyer) of Madison, Ind., and applied to the Circuit Court of Jefferson county in that State, which Court, on *good and sufficient evidence*, granted her a Divorce on the 30th of September, 1854.

On the following February, (four months afterward) the legally divorced Mrs. Love for the first time formed an acquaintance with A. J. Davis, although she had met him, some ten months previous, on the occasion of his delivering a course of lectures in Rochester, N. Y. She was married to Mr. Davis, (having resumed her former name, which was Robinson,) on the 15th of May, 1855, in Clarendon, Orleans county, N. Y., by Joseph Pratt, Esq., Justice of the Peace.

This recital can be fully relied upon, as there are a number of responsible witnesses by whom every assertion can be entirely substantiated. I need only add that if Dr. Morron's testimony with regard to Spiritualism was no more truthful than that respecting the character and condition of Andrew Jackson Davis, all will readily see what estimate should be put on the remaining resolutions which are based on that testimony. Yours fraternally, WILLIAM GREEN, JR.

Address, corner of Fulton and Franklin Avenues.

WHAT IS ELECTRICITY?

SOME two months since, while visiting the family of Mr. Price, of Lockport, I was much interested in the case of a daughter of that gentleman, who has been suffering for three years from the effects of a lightning stroke. She is a very amiable and intelligent young girl, of about eighteen years of age. Three years ago a church in Lockport was struck by lightning during service time, and I believe two or three persons were killed. Miss Price was smitten senseless by the subtle fluid, and on being removed to her home and undressed, it was found that a gold locket which she had worn at her side had been completely melted to a fluid state, and that a round mark equal in size to the locket had been burned into her person. This mark still remains, and is a constant source of pain and mental disturbance to the young lady. No medicine can reach it or remove it. It is singular that on the day before the calamity, Miss Price wrote a piece of composition for publication, upon the subject of Electricity, and the powerful and sometimes dreadful effects of Lightning. During my visit to her house, she was narrating the above facts, and one of the company inquired rather abstractedly: "What is Electricity?" I was immediately impressed to seize pen and paper and write the following lines, which when completed formed an acrostical answer to the question: "*Electricity is the breath of God!*"

Electric essence permeates the air
Lighting the heavens with its brilliant glare;
Encircling planets in its huge embrace,
Controlling all the elements of space.
'Tis this that sways the immortal mind,
Refines and elevates all human kind.
In this the angels find their highest light;
Celestial source of God the Infinite.
In vain doth man its secret strive to know;
Time nor eternity can all its wonders show.
Ye minds progressive, whose great spirits yearn,
In Nature's face her attributes to learn;
Shut off the gross and dark external view—
The false and selfish, and behold the true.
Heaven is a flower to full perfection grown;
Earth is a bud that's not yet fully blown.
Both are the offshoots of one parent stem,
Resting like jewels in God's diadem.
Earth seems fairest when by Heaven embraced,
As pearls show purest when near rubies placed.
The hight of pleasure is when pain is not—
Heaven is nearest when earth is most forgot.
Of this be sure: that when the electric fires
From spheres celestial, fan thy soul's desires,
God speaks to thee—as when the gentle dove
On Jesus' head descended from above,
Divinely laden with Jehovah's love.

NEW YORK, *June* 15. JOHN F. COLES,

THE CAMELS.—It has become quite a common sight to see camels and dromedaries marching through our streets. The camels are now employed in carrying government freight from Powder Horn to the depôt. They carry the enormous weight of 1600 pounds, and with the greatest ease. The sight of them stampedes all the horses and mules that come within sight of them. They are certainly not handsome creatures. The only distinction the Arabs make between the camel and dromedary is, that the one serves for the beast of burden and the other is the riding nag. The word dromedary means swift and fleet. A horse in a brisk trot can scarcely keep up with the camels when in a walk. They apparently go slow with their long measured tread, but in reality they are moving along rapidly. The dromedaries, with their riders and gorgeous trappings, move along in a brisk trot at the rate of one hundred miles per day.—*Indianola* (Texas) *Bulletin.*

Original Communications.

PREMONITIONS.

MR. BRITTAN:

Having been a reader of the TELEGRAPH from its beginning, I have noticed more particularly the record of psychological facts than the many ingenious theories woven by its contributors, believing that one fact is worth a thousand theories. Indeed all theories must be comparatively worthless that fail to account for *all* the facts. This is the great fault with the opponents of Spiritualism. Events transpire that bear either directly or indirectly upon the subject, and when we ask them for their causes they have none, or they refer us to mesmerism and clairvoyance, which is confusion worse confounded—a speaking of words without knowledge.

There is at least a common sense consistency in attributing the phenomena to spiritual sources, be they good or bad; but this intelligent, acting, self-willed mesmerism, is certainly a new thing under the sun. Solomon, who had some reputation for wisdom, referred such cases to a spiritual origin, but our modern philosophers refer them all to that materialistic deity, Mesmerism, which is christened by as many high-sounding biological names as ever fell to the lot of a Pagan deity.

My purpose at this time is to state a few facts, leaving others to account for them. (The first fact stated by our correspondent has already appeared in our columns.—ED)

Another case. Mr. John Alton, who resided near Cape Girardeau, Missouri, feeling slightly unwell, and being in town, purchased a box of pills. Going home, he was very strongly impressed that he ought not to take them; so strong was the impression that he named it to his wife. Upon going to bed, he went and got the box from the mantel piece, but the feeling was so strong that he replaced them without taking any. During the night he dreamed that if he took the pills they would kill him. In the morning he declared he would not give way to such silly superstitions, and against the wishes of his wife he took several pills. It being Sunday morning about ten o'clock, he went with his wife to a prayer-meeting. During the exercises he was called upon to pray; while so engaged his voice was observed to falter, and closing abruptly, he called for water, observing to his wife that the pills had done their work, and died in a short time.

Now we ask the opponents of Spiritualism, whence came these premonitions? Were they mesmeric? Then truly did "coming events cast their shadows before." Or were they, as a preacher stated, direct acts of Deity? If so, could he not have succeeded in his purpose and saved the parties, or was the devil too strong for him?—a theory that only need be stated to show its fallacy. How much more consistent the theory that the Spirits of their friends were watching over them, and foreseeing the evil about to befall them, endeavored to give warning thereof? Had they been believers in Spiritualism, or been further developed (as they were partial mediums)—or had they consulted the Spirits—or Mesmerism—or what ever it is that raps out foreknowledge, it is probable, almost certain that their children would not now be orphans.

Mrs. Newton, of Massachusetts, when about her household duties, suddenly felt an impression that her child was in danger—she ran to an open room just in time to save it from falling from a window. Half a minute longer and the child would have been lying upon the pavement below, perhaps dead; and yet we are told that Spiritualism is productive of no good!

It matters little in a practical point of view where these impressions come from, whether they are really spiritual or mesmeric. Had they been obeyed Mr. Kershaw, of Boston, would not have been a passenger on the Pacific, and Mr. Alton would not have taken the pills.

It may be said by some who have imbibed Calvinistic notions, that these premonitions can do no good, as they are but the foreshadowing of events that must take place. Granted. Could not the knowledge of impending evil be useful? Mr. Alton could have made his will or arranged his business—Mr. Kershaw did his from that very cause. But every Spiritualist knows that such is not the case—that hundreds of times the admonition is listened to, as it was by Mrs. Newton, and the evil avoided.

A striking instance occurred with the writer last winter, who was compelled in a very singular manner to forego certain transactions which he was firmly bent upon doing, and had partially accomplished; and although much vexed at the time, he can now see the superior wisdom of the influence that was over him, be it mesmeric or otherwise.

Another case or two for the deifiers of mesmerism to account for. They are vouched for as being authentic by Rev. Josiah McCary, of the M. E. Church, and were by him stated in the pulpit. One of them is endorsed by Dr. Geo. Peck.

A young man emigrated to Ohio, and at one of their exciting revivals somewhat peculiar to that sect, joined the Methodists. His thoughts were immediately turned upon his father, back at his old home. No other member of the family, neither brother, sister, or mother, could be thought of—but the current of thought was always upon the father, that he must try and convert him. He was impressed that he must go to him. He did so; but his father, though glad to see him, laughed at his errand and called him crazy. After staying some time and finding he could effect nothing except to make him angry with his importunities, he concluded to return to Ohio. Feeling deeply the importance of his mission and its apparent fruitlessness, he determined to spend the last night in prayer, and for that purpose retired to the barn, and about midnight he heard his sister calling him, and upon his answering she told him to come quickly for her father was crazy. He ran to the house, and there was the old man shouting and praying like Saul of Tarsus, and weeping like a child. The son had mesmerized him from the barn, say our opponents!

The other statement: An old lady being about to die, stated to her minister that she had made a practise of singling out some individual, and praying for them regularly, after fixing her mind intently upon that one to the exclusion of all others, until they were converted and joined the church. Sometimes the cases were very protracted. They would apparently be in much trouble, and endeavor to resist and throw off the feelings they were under, but she always persevered until the end was accomplished. She had kept the matter perfectly secret until then, and she stated as a result that over fifty persons thus prayed for became professing Christians, and that she never met with a failure. "Mesmerism" again, say our opponents! Granted. We will not fall out about names; we call it Spiritualism, or one Spirit acting upon another. So did the old lady. She thought the Spirit of the Lord was upon them. Come the power whence it may if it can make the bad good, forewarn us of impending danger, heal diseases, and do many other things heretofore regarded as supernatural—would not it be well to use it and investigate the laws by which it is governed so far as possible?

If the mesmeric theory—and by that we mean all that ignores a spiritual solution—can explain and account for all the facts, let us know it. If the idea of a spiritual existence hereafter be but a dream, and Moses and Elijah and Christ but mesmerisers, the sooner we come to the knowledge of the truth the better, and therefore I hope that those who oppose the spiritual theory will explain their system, and particularly that the preaching class of them, like Prof. Mattison, will show how an event of to-day is mesmeric, and a similar one of former days a spiritual one.

* *

ANOTHER SIDE OF THE STORY.

TIPPIE'S SPIRIT ROOM, *April* 6, 1856.

MR. PARTRIDGE:

Dear Sir—I am pleased to observe that in your paper of March 22d, you have taken notice of Dr. Buchanan's article, put forth under the caption of "The Tippie Exhibition." You hope to see a statement from the other members of the circle. This will inform you that I was with Mr. Tippie at Cincinnati, and witnessed all the performances that took place, and with the assistance of King, I have since our return written out a full and impartial report of all that transpired, which I intended to have sent to you for publication, as King directed; but in consequence of the length of the document I have sent it to Cincinnati to have it published in pamphlet form, and expect it will soon be forthcoming. I addressed it to you in the commencement, and referred you occasionally to what you witnessed yourself here last May. I have also taken an extract from your report of your visit to the Spirit rooms, for a preface. When it reaches you, you can use it as you think best. The facts are as I have stated them; they of right are due to the world. * * *

As you have noticed only a small paragraph of the Doctor's production, I will give you the facts relative to that. He says *he* called for a light, which is not true. I called for a light, remarking at the time that some one was interfering with the tambourine. Mr. Tippie struck a light instantly, and here was the Doctor gathering himself up off the table. King subsequently informed us that he, discovering there was danger of the tambourine falling on the heads of some of the audience in consequence of the Doctor's cane deranging the electrical currents, took hold of it to steady it while the other Spirits put the instrument down. The Doctor gave his cane a jerk, and he (King) thought he would let the Doctor see he could jerk too, and gave him such a jerk as brought him sprawling at full length on the top of the table, and would have taken him clean over the table, and down under it, if a gentleman who sat next him had not caught hold of him and held on to him with all his strength.

The Doctor says nothing about this trip across the table. He knew that no one would believe that young Tippie, a stripling of a youth, could have given him so merry an excursion in so short a time.

Yours truly, THOS. WHITE.

LETTER FROM DR. CRAGIN.

GEORGETOWN, D. C., *June* 13, 1856.

MY DEAR BRITTAN:

In the article by me in your paper of this date I am made to say, "the celebrated anti-*monies* of Kant." This should be "anti*nomies*." Doctors of Medicine deal with the one, and Doctors of Words with the other; and both are most useful when they make diseased people very sick.

By a late number of the *N. C. Herald*, I see that its good Editor *thinks* he has heard the "raps." I wish respectfully to ask him if he *knows* he heard any such "motion of the air," or whether he admits he may be mistaken as to their reality? Now I wish to ask him and the other "old receivers," if Spirits *can* move the "dead matter" called air so as to produce sounds, *why* they *can not* also move tables? If he says the raps are delusions, heard *only* by the Spirit-hearing, and *not* by the external ears, that can be easily tested by those who are *physically deaf*. Such could *not* have had sounds made by motions of the air, but might, and would of course, hear the mere Spirit-sounds which all the rest of the circle heard merely with their Spirit-hearing. If the deaf man hears the "raps," my friend's logic is good; if the deaf man can not hear the "raps" which he and the rest hear, his logic is not so good as his hearing, and having proved that Spirits can and do move the air, he must admit that it is not illogical that they may move tables. Will my friend address himself to this view of the case and report the honest result? Very truly your friend,

CHARLES H. CRAGIN.

SPIRITUAL TELEGRAPHING.

TROY, OHIO, *May* 25, 1856.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—Permit me to make a few remarks relative to spiritual telegraphing. I observe that this subject has begun to be agitated in the right manner. Mr. Partridge has made an imperative call for *facts*; this is just exactly right. We have a thousand theorists to one matter-of-fact man. They are both good in their several places, or when operating in their respective spheres. But I must be allowed to say, that no science was ever *established*, as such, by the sole efforts of mere theorists. The world can not place full confidence in mere theory, however ingenious, or however true it may be. But *facts*, when adduced, scrutinized, and cleared of all mystery and difficulty, become as *positive authority*—authority, too, which the good sense and judgment man can neither resist nor gainsay.

The proper relative position of theory is subsequent to that of acquired *facts*. Gentlemen of speculative turn have advanced and endeavored to defend a theory explanatory of the principle involved in the known fact, that one and the same *thought* does very frequently exist in the minds of two or more individuals at one and the same time, or at two or more periods so closely connected as to appear but a single instant. These theorists have advanced *facts*, but Mr. Partridge, a matter-of-fact man, has challenged the *validity* of said facts. Some of those he has subjected to scrutiny, by which he has most clearly shown that they are susceptible of explanation by an appeal to the spiritual theory, or the the ministerial agency of Spirits. Therefore, it devolves on the theorist not to adduce such facts as are susceptible of the spiritual explanation; but to bring forward such, and such alone, as can be demonstratively shown to exclude anys piritual agency.

It is not only fair so to do, but it will be to no purpose to do otherwise. The theory of mental telegraphing may exhibit much ingenuity, but thousands of ingenious theories have, one after another, fallen before the more authoritative facts. The facts should be *first* accumulated, scrutinized, and well-understood, *after* which theory may properly assert its claim.

Spiritualism will never become established by mere theory founded on facts susceptible of two or more explanations. Mr. Partridge has taken the stand of a *scientific philosopher* in first calling for facts not susceptible of two or more explanations; and whether the theory of mental telegraphing, or that of the spiritual agency be hereafter established, it will owe such establishment to this rigid demand for facts of the right character. The theory of mental telegraphing may be good, but it will not establish the truth. When a fact designed to sustain the mental-telegraphing theory is offered, its author ought most assuredly to be sufficiently fair to show clearly that the spiritual theory can not possibly explain it.

I shall be happy to hail the establishment of this subject when it shall take the rank of science. The theorist is doing a good work; he has theorized, and now he is engaged in the noble cause of *collecting facts* which are submitted to the scrutiny of thousands of minds. Although, the question seems difficult, it will be unraveled of all complexity and assert its position in the category of scientific truths. The nineteenth century whose mentality knows no impossibility, has undertaken the question, which will therefore finally be settled on just principles. Respectfully, J. W. F. MITCHELL, M. D.

A CALL FROM OHIO.

PIKETON, OHIO, *April* 21, 1856.

MUCH ESTEEMED FRIENDS:

How like the natural is the moral world! Our rich Scioto valley is often swept by the rushing, relentless flood; but that very flood is unwittingly preparing the soil for greater fertility. So of the moral world; the flood of bigotry, sectarianism and ridicule has swept over our valley, and it is only here and there one has had the moral courage to stand up against its fury; though upon the whole the soil has been enriched; and the public mind seems now ready to cast about and see if there is anything better than the theological chaff upon which the world has hitherto been fed. When such an inquiry has once been raised, and the claims of Spiritualism been presented, I need not tell you what the consequence is. As true as the needle to the pole, or as day follows night, so true does Spiritualism win its way, *provided* the inquirer has sufficient moral courage to stem the popular flood.

I would give you a short history of Spiritualism in these parts, were it not that its history is essentially the same in *all* parts, differing only in its degree of advancement. Where the people have not been taught better, they still think that Spiritualism consists in rapping, tipping and moving tables, etc., not dreaming that there is a morality, literature, theology and *religion* growing out of it, excelling in glory anything the world has ever yet seen.

Have you no lecturer that you could send us—one who is *well* capable of setting forth the claims of our cause? Such an one would find many oases in these parts of our great moral Sahara. Let them come, nothing doubting that they will be well treated, and expenses paid; how much more I am not prepared to say, but sure I am, that if his heart is in the right place he (or she) will have no cause to regret the visit. Yours fraternally, O. J. PHELPS.

HORRORS OF WAR.—According to Burke 35,000,000,000. and according to Dick, 18,000,000,000 of the inhabitants of the Earth have been swept away by this tremendous scourge. The lowest estimate of which would be, that the inhabitants of eighteen worlds like our own, have been cut up and mangled, to satisfy the ambition, revenge, and malice of man. Or, the blood of which would fill an ocean sufficient to float the combined navies of the world.

Interesting Miscellany.

THE QUEEN OF MAY.

GEORGE P. MORRIS.

With flights of singing-birds went by
The rosy hours of girlhood's day,
When, in my native bowers,
Of simple buds and flowers
They wove a wreath to crown the Queen of May.

Like airy sprites the lasses came,
Spring's offering at my feet to lay;
The crystal from the fountain,
The green bough from the mountain,
They brought to cheer and shade the Queen of May.

Around the May-pole on the green,
In fairy rings they whiled away—
All merriment and pleasure,
To music's dulcet measure,
They bounded by the merry Queen of May.

Though years have flown, and time has strewn
My raven locks with flakes of gray,
Fond memory brings the hours
Of buds and blossom-showers,
When I was crowned the happy Queen of May.

—*Home Journal.*

RESURRECTION FLOWER.—In its account of the recent Spring Exhibition of the Brooklyn Horticultural Society, the New York *Tribune* says: "We must notice that one very remarkable curiosity known as the Resurrection Flower, or rather plant, resembles in its normal state a dried poppy head, with the stem attached. On being immersed a moment or two in a glass of water, and set upright, in a few moments the upper petals began to burst open gradually, yet visibly to the eye; they continued to expand until, throwing themselves back in equidistant order, there was presented a beautiful radiated starry flower, somewhat resembling both the passion-flower and the sun-flower, and yet more splendid than either. The unfolding still continued until the petals bent backward over what might be termed the base of the flower, presenting in bold relief in its center a rosette of the most exquisite form and ornamentation, and thus assuming a new charm, entirely eclipsing what a moment before seemed its absolute perfection. After remaining open an hour or more, the moisture gradually dissipates itself, and the fibers of the flower contract as gradually as they expanded, and it resumes its original appearance, ready to be unfolded again by the same simple process—the number of the times seeming to be only limited by the will of the possessor. Dr, Dick, who brought this specimen from Egypt, suggests that the flower is a native of the Holy Land, and is a type or variety of the long lost Rose of Jericho, called also the Rose of Sharon, and the Star of Bethlehem, and highly venerated for its rarity and peculiar properties by the pilgrims and Crusaders, and eagerly sought after by them as a priceless emblem of their zeal and pilgrimage, and worn on their escutcheon in a similar manner as the scollopshell and palm branch. This idea is strengthened by the fact that resemblances of the flower, both opened and closed, are sculptured upon the tombs of two of the Crusaders buried in the Temple Church of London, and also in the Cathedrals of Bayeux and Rouen in Normandy, where some of the most illustrious Crusaders are interred. Its botanical position is difficult to assign, as it presents some peculiarities of the highest and lowest classes. The opinion most sanctioned is, that the flower is pericarp; that it grows in desert or sandy places, and falls in due course of existence from the parent stem. Retaining its seed in an arid soil and atmosphere, it is for months and years wafted by the winds, but from lack of moisture keeping closed. Eventually it falls upon some damp spot, near some well or oasis, when it deposits its seed, and thus by a most exquisite adaptation of means to an end, exhibited in this beautiful phenomenon of nature, the work of reproduction is commenced and concluded."

IF YOU HAVE GOT ANYTHING TO DO, DO IT.—There is no lesson which people—men, women, and children—hav more need to learn than this—to do what they have to do at once. Young people can not calculate the benefit of it, while the want of it will hang upon them all their lives long, like an incubus. Our advice to boys and girls always is, if they have a smart hour's work to do, to do it in an hour, and not sozzle over it all day. In our business, if we had a boy that must be lazy, we should urge him, by all means, to work, while he did work and make a business of that too. If he is allowed, or allows himself to play the loblolly boy through the day, he is just as sure to be a drone as long as he lives as he is sure to live. Indolent habits in youth are never overcome in manhood. The world is brim full of illustrations of the truth of this. The same rule applies equally to girls. The girl who does housework—and we hope there are some—who allows herself all the forenoon to poke the breakfast dishes, and finds scanty time to get her dinner, is just as sure to make a miserable slattern of a housekeeper as she is to be a housekeeper at all; we caution all young men against the girls who keep their breakfast dishes round till noon. The only way is, if you have got anythig to do, *do it.*—*Nashua Telegraph.*

A GRAND council of the principal personages of the Russian empire is to be convoked at St. Petersburg to discuss various reforms. The entire abolition of serfdom is one of the most important.

THE DEVIL AMONG THE SPIRITS.—We take the following from the Greenfield (Ind.) *Sentinel*, of the 16th instant: "One of the strongest manifestations of Spiritualism we have lately heard of, recently took place in this county, at the house of Mr. Plumber, about three and a half miles south-east of this place. We are not in the possession of the particulars, but intend to visit the scene and make strict inquiry for all the facts of this most singular occurrence. The report goes that everything about the house was totally destroyed, except the meat. A barrel of flour was made into dough, and rose and fell in quick succession; wearing apparel, sheets, quilts and carpets were torn into shreds, and strange to say, the fabric was not torn in the usual way, with the thread, but diagonally across the cloth. The weather-boarding of the house was torn off and destroyed; fences were demolished, gates ripped off their hinges—in fact the house was rendered untenable, and the occupants were compelled to vacate the premises. A boy had his pants torn, and being somewhat astonished, he dared them "to do that again," and off went his clothes. People have gone to the house to witness these singular manifestations, and laid articles on the floor to be torn to pieces. Their requests were promptly complied with. No human agency or collusion could be discovered, although the articles were seen coming to pieces as of themselves. A lady placed her new bonnet on the floor, and dared the Spirits to harm it. She retired with the fragments of a bonnet, looking as if it had been engaged in an Irish fight. These are indeed strange and curious circumstances, and will stagger the belief of any one. We have given the reports as they came to us, and do nor vouch for their correctness. This much, however, is well authenticated by respectable men and women: Unaccountable things have taken place—provisions have been rendered unfit for use, and could not be kept about the house—the house was made unfit for occupancy by reason of these circumstances, and is now vacant.

FACTS ABOUT THUNDER STORMS.—Caverns were supposed by the Romans to be secure places of refuge during thunder storms, and they believed that lightning never penetrated further than two yards into the earth. Acting upon this superstition, the Emperor Augustus used to withdraw into some deep vault of his palace whenever a storm was feared, and it is recorded by Suetonius that he always wore the skin of a seal round his body, as a protection against lightning. That both precautions were equally unavailing needs scarcely to be mentioned. Lightning has been known to strike ten feet into the earth. The emperors of Japan retire into a deep grotto during the tempests which rage with severity in their latitude; but, not satisfied with the profundity of the excavation, or the strength of the stones with which it is, built, they complete their precautions by having reservoirs of water sunk in their retreat. The water is intended to extinguish the lightning—a measure equally futile, since many instances have been observed in which the fluid has fallen upon the water with the same destructive effect as upon land. The Tartars have an extreme terror of the phenomena of storms. As soon as the first warning thunder is heard, they expel all strangers from their dwellings, wrap themselves in long, black woolen cloaks, and sit silent and immovable till the danger is past. The Chinese pin their faith upon the preserving qualities of the mulberry and peach; and Suetonius informs us that the Emperor Tiberius never failed to wear a chaplet of laurel, under the belief that lightning would not strike that kind of leaf. It has been very generally supposed that a feather bed or mattress offers a secure retreat during storms of thunder and lightning; but it has of late years been proved that these simple means are deserving of little reliance. Birds, despite their feathers, are frequently killed by the destructive meteor; and on the fifth of September, 1838, at the barracks of St. Maurice, in the city of Lille, a flash of lightning entering one of the dormitories rent two mattresses completely into fragments, without injuring the two soldiers who were sleeping on them at the time.

INTELLIGENCE OF A DEAF MUTE.—A pupil of the Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow; a line that has no ends."

"What is time?"

"A line that has two ends; a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the sun of eternity, the machinist of nature, the eye of justice, the watch-maker of the universe, the soul of the world."

"Does God reason?"

"Man reasons because he doubts; he deliberates—he decides. God is omniscient—he never doubts; he therefore never reasons."

The most inconsiderable men are the men, usually, of the most eminent gravity. We have seen a conceited blockhead who outshone an owl in his looks of wisdom. We have seen a fourth rate lawyer whose nearest approach to mirth was a grim smile, while Choate was the soul of hilarity. We have seen a solemn pharisee who was constantly surrounded by a frigid atmosphere, and whose most cheerful conversation sounded like a voice from the tombs, while some eminent divines carry with them an atmosphere like spring, and their conversation is simple, unrestrained and joyous.—*The Boston Herald.*

AN ENGLISH COUNTESS ASTRAY.—You have heard of the eccentric English Countess who married an Arab Sheikh. Rumor said she was dead; Rumor, as usual, was false. I was in her villa this morning just out of the gates of Damascus. She is at Palmyra with her husband, who is a pretty Arab, small in stature, and generally contemptible. Is it not a strange history? She was Ianthe, Countess of Ellenborough—young, beautiful and worshiped. Her only daughter was the affianced bride of a Prince of Austria. How do I know that she was beautiful? I will tell you. I saw her boudoir this morning, and one of its ornaments was her portrait at twenty years old. She was royally beautiful. Time and care have changed her, perhaps. Among her books I saw familiar volumes. One was "Daily Food," a well worn copy, too. Another was entitled, "Marriage from a Christian Point of View," a French work. Her boudoir was splendidly ornamented, and had portraits of her father, a fine-looking old English gentleman, and her children—one living now, the other dead, I believe. Her history is but half known. Divorced from Lord Ellenborough for intrigues with a German Prince, she went to Greece, where she married a Greek Count. Tired of him, she went to Damascus, where, on a visit to Palmyra, she was protected from robbery by this fellow, whose name is Midjul. She determined to marry him. He objected and ran away. She employed Arabs to bring him back. The English Consul interfered; the Turkish Governor objected. She said she was worth £1,500 a year, and all Turkey could not prevant her doing as she wished. So she followed Medjul into the desert, and was married to him in Turkish style or Arab style. No one thinks it will be lasting. She keeps him supplied with money, has given him an elegant place near Damascus, and before long will travel away in search of new adventurers. Her friends are desirous of keeping her away from England as long as possible, and it is a matter of surprise that they sent her elegant presents of money on hearing of this marriage, though they knew it to be both illegal and immoral. I assure you that I have found it almost impossible to believe that I was in the villa of one who had ruled in the splendid circles of St. James's, who had been a special favorite with the "Iron Duke," who had rivaled royalty itself in England, and who was now in an Arab tent, the wife of a dog of an Anazee. He is not even a respectable shiek of the tribe—he is merely a common Arab.—*Correspondence of the N. Y. Observer.*

POETS AND ARTISTS.—The positive influence of the labors of the poet and the artist upon the advance of other labor might be easily shown. In their productions, especially, supply goes before demand, and creates demand. It has been calculated by an American writer that the number of workmen who have been set in action—paper-makers, printers, binders—by the wr tings of Sir Walter Scott alone, in all countries, would, if gathered together, form a community that would fill a large town. The potteries of Staffordshire, England, could not have existed unless Mr. Wedgwood had introduced into the manufacture of china the forms of Grecian art, bequeathed to us by the taste of two thousand years ago, and thus created a demand which has furnished profitable labor to thousands. There are twenty-one thousand pianos made in the United States each year, affording employment to upward of three thousand five hundred workmen. What has given this branch of industry its chief impulse? The divine art of Handel, Mozart, Beethoven, Weber, Rossini, Mendelsohn. If these great composers, and many others, had not raised music into something higher and more capable of producing enjoyment than the rude melodies of uncivilized tribes, there would have been no trade in piano-fortes.—*Selected.*

WOMEN AND FASHION.—The sex are pleased with baubles; they follow readily in folly's train, they are the slaves of fashon. Make the most outrageous thing one can imagine fashionable, and you will find the dear creatures in love with it. If one wants to see what disfiguring monstrosities were the rage with our grandmothers, let him but go to some "Old Folks' Concert" and he will see combs as large as a harrow, calashes like a chaise top, hoods of mammoth dimensions, and bonnets like an enormous coal hod. The waist of a woman's dress, at one period, was up to the arm-pits; at another, resting upon the hips. High-neck dresses close up to the chin, and low-neck dresses far below what artists term the line of beauty, alternate the style. Now the skirts trail on the sidewalk, sweeping up the mud or raising clouds of dust; then they are so scant that one can, without difficulty, discover the texture of the garters worn. Nothing is too absurd for fashion to demand; its behests are always observed with alacrity.

The Fourth of July.

IT is understood that the friends of Freedom in Church and State of this city and vicinity, are to hold a public meeting on the ensuing Fourth, (of the place of which due notice will be given in the newspapers,) for the purpose of considering in the spirit of the occasion, the topics naturally suggested by the day. An oration by Dr. Hallock, resolutions, speeches, music, etc., will deversify the entertainments, and, as it is hoped, will constitute a national commemoration of an epoch, the meaning of which can not be well illustrated nor understood by the aid of mere noise and New England rum.

A Correction.

THE article entitled "SECULAR ATHEISM," which appeared in our issue of the 14th instant, was forwarded to us by our able correspondent, William S. Andrews. Presuming Mr. A. to be the author of the article we placed his name over it as it appeared in the TELEGRAPH; but we learn from a private note just received that Mr. Andrews selected it from some paper, and that he has no knowledge of the author.

Spiritualists' Directory.

PUBLIC LECTURERS.

Rev. T. L. Harris, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the Telegraph, where they will doubtless arrest the attention of Mr. Harris.

Miss Emma Frances Jay is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Jay's lectures in that city, says:—Miss Jay seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the idea conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

S. B. Brittan will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophico-Theological and Practical Subjects. Address Mr. Brittan, at this office.

William Fishbough, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Partridge and Brittan, at this Office.

Mr. and Mrs. Uriah Clark, the Spiritual Lecturers, and Mr. C. in concert with Dr. A. G. Fellows, for public test-examinations and healing, may be addressed, care of Partridge & Brittan, this office.

Miss C. M. Beebe, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of Partridge & Brittan, this office.

R. P. Ambler, one of the most eloquent and popular speakers, lectures, under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

Andrew Jackson Davis, whose residence is now at 137 Spring-street, in this city, will give Lectures on The Harmonial Philosophy and Phenomenal Aspects of Spiritualism wherever his services may be demanded. Letters should be addressed care of B. Lockwood, Broadway P. O.

Mary F. Davis also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 137 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

Charles Partridge, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may requre his services. Address, this Office.

John H. W. Toohey will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *New England Spiritualist*, 15 Franklin-street, Boston.

Dr. J. W. Orton, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of Partridge & Brittan, this office.

Miss A. W. Sprague lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

A. E. Newton, Editor of the New England *Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

Dr. R. T. Hallock, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

Mrs. M. S. Newton delivers lectures on themes connected with Spiritualism while in the trance state. (What is her P. O. address?)

Austin E. Simmons lectures in the trance state as he is impressed by the controlling spiritual influences. Address Woodstock, Vt.

Rev. T. C. Benning, of New York, among the first to investigate modern Spiritualism, will respond to the calls of those who may desire his services. He will preach upon the subject on Sundays, and lecture during the week. Address at this office.

S. C. Hewitt, formerly Editor of the *New Era*, lectures on Spiritualism, *as a science*, as clearly proved as chemistry or any of the natural sciences; also, on its *philosophy and its uses*, embracing, as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin-street, Boston, Mass.

Rev. Gibson Smith will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post-office address South Shaftsbury, Vt.

G. C. Stewart, who is qualified from his own mental resources to edify an audience, but who generally speaks involuntarily, under spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

Spiritual Telegraph; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 342 Broadway, N. Y. Terms, $2 per annum.

Christian Spiritualist; Edited and published by the Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y. Terms, $2 per annum.

New England Spiritualist; Editor and publisher, A. E. Newton, 15 Franklin street, Boston; Terms, $2 per annum.

Spiritual Universe; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, $2 per annum.

Age of Progress; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, $2 per annum.

Spiritual Messenger; E. Mead, M.D., Editor and publisher, No. 30 Sixth-street, Cincinnati, O. Terms, $2 per annum.

The Truth Seeker; Editors and proprietors, A. P. Bowman, and E. B. Louden Angola, Steuben Co., Indiana. Terms, $1 50 per annum.

The Crisis; Editor, Rev. Henry Weller, La Porte, Indiana. Terms, $2 per annum.

The Medium, conducted by J. M. Barnes and H. W. Hulbert; published at Conneaut, O. Terms, $1 50 per annum, in advance.

SPIRITUAL MAGAZINES.

Tiffany's Monthly. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 Broadway, New York. Terms, $3 per annum.

Sacred Circle. Editors, Hon. J. W. Edmonds and O. G. Warren; publishers, S. A. & H. Hoyt, 241 Broadway, New York. Terms, $2 per annum.

The North-Western Orient. Editors, Hiram Hugunin and George Haskell, M.D.; publisher, J. N. Brundage, Waukegan, Ill. Terms, $1 50 per annum.

The Spiritual Herald. Publisher, H. Bailliere, 219 Regent-street, London, and 290 Broadway, New York. Price sixpence (sterling) per number.

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CLAIRVOYANCE.

Mrs. Caroline E. Dorman is now at No. 32 East Twelfth-street, corner of University-place, and will make medical examinations. As I have had the most favorable opportunity to test her powers, I feel it my duty to speak in the strongest terms of her valuable services. I have never known her to fail, and I have seen many examinations. Without her knowledge or consent I publish this that persons interested in clairvoyance may call and have the benefit of her valuable powers. For this object she has consented, at my special request, to make examinations for the present for one dollar, each day frnm ten to twelve, and from two to four o'clock. For prescription or medical responsibility two dollars additional.

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A. B. Smith, Bondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection. Each letter in which the writer requires such an examination must enclose one dollar. Each prescriptions, *if the medicine be furnished*, one dollar additional. 212-4t

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